

rizim and Ebal. Colenso quotes the passage so as to magnify the number of the people, —to make it appear that they were an immense host; and then comes this objection: "they could not possibly all hear the blessings and the cursings: it must have been a mere dumb show, without the least idea of those most precious words being heard."

He makes not the slightest reference to the locality where the transaction took place, —no enquiry whether it was favourable or unfavourable to the mustering of the people, or the transmission of sound to the greatest number although these considerations most materially affect the question. The priests with the ark read the law in the midst of a very deep valley; and the people crowded into the valley, and covered the adjacent mountain sides,—upwards of 800 feet high, and little more than 300 yards apart. The ample slope of the mountain sides would bring the people nearer the speaker,—would reverberate the sound;—and they would furnish space enough, together with the intervening valley, to bring an immense mass of human beings within the reach of a man's voice. Jotham stood on the top of Mount Gerizim and made a long speech to the Shechemites below situated in the very spot where the ark rested. And christian travellers have made the experiment, and they bear witness that the human voice can reach from mountain to mountain. Colenso's objection then is groundless.

4. The fourth objection refers to the management of their religious and social concerns in a camp of unusual magnitude. Colenso draws a very extravagant picture of the extent and economy of the camp. He represents it as being 12 miles square, as large as all London, with a population equally as numerous. He speaks of the insurmountable difficulty of procuring food and water for so many; removing the daily accumulating rubbish and filth; the condition of the sick, aged and infirm, &c. and thus draws this conclusion: "All this is a very convincing proof of the unhistorical character of the whole narrative."

Now, with regard to all this, it is enough to say, that the Israelites had Moses and many other eminent men among them that

were well able to provide for the exigencies of their condition. Plans would be speedily suggested, and arrangements made, quite sufficient to obviate all the hardships that pressed upon them. They were there under the guidance and protection of the Almighty. He had a great work to accomplish by them; and he who had led them in safety through the sea, while he overwhelmed their foes in the deep, would provide for all their necessities, and carry them in equal safety to the promised land.

Further, Colenso quotes Lev. 4: 11, and makes some extraordinary statements in reference to the service of the priests. "The skins of the bullock, and all his flesh, with his head, his legs, his inward parts, and his dung, even the whole bullock, shall he carry forth without the camp unto a clean place." "In that case," he says, "the offal of these sacrifices would have had to be carried by Aaron or one of his sons, a distance of six miles. In fact we have to imagine the priest having himself to carry *on his back on foot* the skin and flesh and head and legs, even the whole bullock." Here we have the melancholy spectacle of a bishop making unauthorized additions to the words of scripture, in order to excite the profane mirth of his readers by exhibiting a ridiculous picture of the priest "on foot," carrying the whole bullock *on his back*. A certain writer of his own church indignantly reproves the bishop for thus so scandalously playing the buffoon, and for so grossly burlesquing the meaning of Moses. He says, "as long as the usage holds of enjoining on superiors what is to be done by their agents; or the maxim, *qui facit per alium facit per se*, it does not follow that the priest was personally to perform these menial duties." Moreover, as the verb is in the hiphil form, it plainly implies that the priest was merely to *cause* the work to be done; as in the following example of the same verb in the hiphil: Gen. 45: 1, "Joseph cried, *cause every man to go out from me*." There is then no ground for Colenso's objection.

5. The fifth objection is founded on the commandment God gave to number the people, in connexion with the payment of the atonement money. Colenso brings a charge